The New Volume

Reg. No. B3092

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: K. G. MASHRUWALA

VOL. XVI. No. 1 AHMEDABAD — SATURDAY, MARCH 1, 1952 TWO ANNAS

NOTES

Celebration of Gandhiji's Anniversary

A correspondent from Rangoon writes:

"A local sectional Gujarati organization of Rangoon had a cinema show of *Apna Desh* on the last 30th January, the death anniversary of Mahatma Gandhi. The last year the same body organized a dance show on the very occasion.

"I am trying to convince peacefully that this day, being a day of Mahatmaji's assassination, should be a day of national mourning and repentance.

"However, the arguments are being advanced that Gandhiji having attained *nirvana* on this very day, we can celebrate it either by a suitable cinema show or by a cultural dance performance. Frankly I have failed to persuade the organizers and hence I shall thank you to please let me have your directions in this matter."

The correspondent's opinion is correct. A day connected with Gandhiji's memory must not be made a day of merry-making and festivals. Let them consider how Bapu himself observed Ba's anniversary. It must be a day of austerity, service of the people, prayer and spinning or doing other physical labour. Cinema shows and dance performances are not in harmony with Gandhiji's way of life.

Wardha, 19-2-'52

Workers for "Harijan"

Shriyuts Niranjan Dave, Manohar Jai and K. K. Mody, out of their regard for the *Harijan* papers, have come out spontaneously to work for enrolling new subscribers for the papers. They have issued a public appeal, which has already appeared in various dailies, and need not be reproduced here. They hope to enroll 10,000 subscribers within a month. The Navajivan Trust has authorized them to receive the subscriptions. I hope they will succeed in doing as much as they have expected. Their address is C/o Vyavahar Shuddhi Mandal, 187, Hornby Road, Fort, Bombay 1.

Many other friends and bodies in other parts of India have also expressed a desire to make similar efforts in their respective spheres of work. I hope they will not slacken their efforts with the idea that they can spread their work over a period of six months now. This would be insecure. The work should be done promptly.

Wardha, 23-2-'52 K. G. M.

Payment of Subscriptions

1. Explanation:— From the manner in which the notice of continuance of *Harijan* papers has appeared in the Press, some subscribers — new as well as old — seem to labour under the impression that they need remit subscription for a half-year only. This would be rather embarrassing to the management. For they would not know how many of them will continue thereafter. If the papers can pay their own way the Navajivan Trust would certainly endeavour to run them indefinitely. Hence it is requested that all those who can afford to do so should remit the full annual subscription — Rs six for each edition. They may take it that if at the close of six months, the paper which they may have subscribed for is closed finally, they will be returned their balance of subscription.

2. Subscriptions may be remitted by M.O., Postal Orders, or paid in cash at any of the following offices:

1. Navajivan Karyalaya, P. Box 105, Navrangpura, Ahmedabad 9

2. Any of the local branches or accredited agents of the Navajivan Karyalaya.

JIVANJI D. DESAI

All India Spinners' Association

1. The sales of Charkha Sangh publications having been entrusted to Sarva Seva Sangh from 1st Feb. 1952, all orders for its publications must be hereafter placed with the Sarva Seva Sangh, Publications Department, Kakawadi, Wardha, M. P.

2. Except as above, the part of the Charkha Sangh department which had been brought from Sevagram to Bajajwadi, Wardha has now been retransferred to Sevagram. All correspondence etc., may, therefore, be addressed at Sevagram, M. P.

Sevagram, M. P. A. V. SAHASRABUDDHE,
20-2-'52 Secretary, A.I.S.A.

Gandhiji's Humour

Gandhiji had abundant humour. Indeed, he used to say that had he not been blessed with a robust sense of humour, he could not have lived upto an old age. The undermentioned writer is interested in collecting instances of Gandhiji's humour, along with anecdotes and remarks associated therewith, and will be obliged if any reader forwards to him instances known to him or contained in any book about or letter of Gandhiji.

The correspondent is a disciple of the late Dr. Ananda Coomaraswamy. About forty days before Gandhiji's death, the writer had sent him an advance copy of a book of tributes to Dr. Ananda Coomaraswamy with a request for a message. The writer is anxious to know if any one of Gandhiji's then associates can say if Gandhiji wrote any message as requested or said anything about it to his knowledge. The writer would also be obliged if any reader will point out to him references to Dr. Coomaraswamy in any of Gandhiji's writings, speeches or conversations with any one.

S. DURAI RAJA SINGAM,
Abdullah School, Kuantan, Malaya

SHRI VINOBA'S TELANGANA TOUR
XVI

April 27, Deverkonda — Nalgonda, (Thirteenth Halt, 9 miles)

At Deverkonda, we were lodged in a newly-built hostel. For the first time in our tour, we were put up at a place where we had all the facilities that we required. Though a village, it had the appearance of a city. It is the chief place of the Nalgonda District, the population consisting of about twelve hundred families out of which two hundred were Muslims, and forty to fifty were weavers. There was a fairly good number of Harijans too and what was remarkable, the Harijan part of the village was cleaner than the rest. Vinoba had a talk with the zamindars of the place at noon and altogether we received 458 acres of land.

Difference Between Town and Village

From Hyderabad onwards, most of the meetings we had were village-meetings. But they were remarkably well-attended, the number at time exceeding ten thousand people. There were unmistakable signs of general awakening in the rural area, for which the credit was, of course, due to the Communists. Deverkonda — literally, the hill of gods, — though urbanized seemed to lag behind in respect of awakening. It was less clean than the villages, and the attendance at the meeting was also poor. There were hardly two thousand persons. In the village-meetings there was always a high proportion of women, as much as 50 per cent or even more, but here they were conspicuous only in their near-absence. The difference was marked and as usual it drew Vinoba's vigilant attention. Of course, the place wore a look of well-being and economic contentment, but that was because the poverty and its sorrows have all been driven out of the cities to the villages.

Vinoba referred to this difference between the villages in general and this urbanized village. He said: In the villages the women attended the meetings in equal number with menfolk. Here we found that they were very few. It meant that the town-dweller put them behind the prison-bars. In the villages both men and women moved about freely. It was often claimed that the cities had made a better progress than the villages. But from what he had seen he could say that women enjoyed greater freedom in the villages than in the cities. In the cities they had separate schools for boys and girls. In the village, however, the same school served for both. The number of the school-going boys and girls might be small but they attended the same school. He wanted the audience to understand that the cities stood in need of greater reform than the villages. He knew from personal knowledge that the village everywhere had all the material necessary for a revolution while the cities lagged behind. Cities had all the paraphernalia of government, the police, the military, the courts etc. And because they had these things, they had become dependent on them, and unfit for revolution. Though they might get what they called 'education', their thinking was all stereotyped, out-of-date, and effete. Gandhiji had received more co-operation from the villages than from the cities in the implementation of his programme. The other saints also had the same experience of the cities. The villages took to their teachings more enthusiastically and sincerely. It was as if the cities were another name for heaps of refuge blown away from the villages by the winds and got collected in a few places. The cities augmented in size day by day, and those who lived there seemed to have pledged themselves to one thing above all, namely, whatever happened they would not work with their hands. They would want the villagers to do everything for them. The women in the cities might be more educated but they lived a more dependent life than their village-sisters. And this was so because they were given to ease and comforts. This was the distinguishing feature of the cities. Every one old or young wanted ease and comfort. And there was nothing more condemnable than this love of comfort. Because those who wanted comforts without working for them tended to look for ways of exploiting the people. Theft was not unknown in the villages, but not the kind of respectable and therefore more reprehensible theft practised in the cities. There they practised thieving on the widest possible scale, and yet it was passing strange that they prided themselves on following civilized professions which were but different forms of thieving.

Village Awakening and Communists

Vinoba asked the audience to beware of the cities and expressed that he himself was afraid of them lest those clever people might like to exploit him as well. It was therefore to the good of all that the villages were now awakening even though this awakening was at times misconceived and misdirected, as in the case of the Communists there. The presence of the Communists betokened awakening but the ways they propagated were fraught with harm. It was the duty of the wise among them to bring round these awakened but misguided brethren to the right path.

Vinoba elucidated his point regarding the right path by referring to the verse from the Quran which was sung in the prayer. It said, "Lord, lead us on to the straight (right) path". The Communist way was different from, even opposed to this Quranic 'straight path'. However he was glad that the people were no longer asleep but awake, and moving. Because where the people were awake, it was not difficult to point out the right path to them.

The awakening in the villages was a manifestation of God's will, and the cities would be well advised to take note of it and adjust themselves gracefully to the changes which it implied. Vinoba said, the cities had received the fruits of village labour in an abundant measure. It was now time that they returned something of their own to the latter. God now willed to unify the rich and the poor, the educated and the illiterate into one whole with the bonds of love. Vinoba was merely a tool in His mighty hands in this task. It was He who had demonstrated to Vinoba the way to fulfil this task, the way of *Bhoodan-Yajna*. If the cities brought their tribute to this cause, the Communists would disappear in no time and love would triumph. An unmixed evil does not and cannot last for long. The Communists were gaining in influence because they too had some good in them. The good they had was that they were solicitous of the welfare of the

poor. People should accept this lesson from them. Once they did it, the Communists would cease to be.

Class-War

Exhorting the audience to do away with the present inequalities which made for the fragmentation of society into classes warring against one another, Vinoba said that the society should be like water which maintains the same level everywhere. It will not allow pits and ditches to deform its even surface. So should society. Kabir said: "When water accumulates into the boat, or money into one's home, the wise thing to do is to throw it out with both hands." Water is needed for the boat to keep afloat and swim across, but without and below its body, not inside the body. The same holds true in the case of one's home. We need money, but we need it outside our homes, that is, in the society.

Warning to Communists

Towards the end of his speech Vinoba warned the Communists that if they persisted in practising violence, India would not tolerate them for long, because the cult of violence was totally foreign to her genius. He said, he looked upon himself as a representative of the poor. He had come to Telangana and he was doing what he could to help the people out of their misery. He was teaching them the ways of love and people were listening to him. The Communists should take a lesson and follow him in occupying themselves in the work of service. If they did, he could assure them that their work would grow apace and spread all over India.

After the speech some one sent him a slip asking him to say something to the students. Vinoba said, he did not see why he should be required to say anything particularly to the students. They received from the society the gift of learning. They must work for the society and repay the debt.

Questions and Answers

Here are some of the important questions and answers from the discussions which friends and visitors had with Vinoba at Deverkonda.

Place of Legislation

Q. Why don't you move for necessary legislation in order to resolve the land-problem ?

A. I do not deny the utility of legislation. But legislation must follow public opinion. It became possible to legislate for the removal of untouchability because public opinion was ready for it. Besides, I do not think that legislation can work in any and every field. For example, legislation cannot root out caste-distinctions, nor initiate inter-caste marriages.

The Communist Aim

Q. The Communist movement here arises from economic causes. Remove these causes and the movement will automatically cease. How can mere speeches help in this matter ?

A. I do not share your view. I do not believe that the Communists in India are too much worried about the poverty of the people. What they chiefly aim at is the subversion of government. They feel happy if the crops are burnt, because it gives them one more opportunity to step up their anti-government propaganda. Had they the desire to serve the people they could have taken to any of the numerous fields of service. The people of Telangana are so much addicted to Sindi (country liquor) ; are they doing anything to fight this evil ? I know them well; their tribe is not confined to this place, it is everywhere throughout India. I count many Communists among my friends. Their aim is political, first; and economic, only afterwards. The whole fabric of their movement stands on a political foundation. They want to set right the economic structure only after they have captured political power.

As to the utility of the speeches, I would grant that it is not much. But they have a place in the scheme of work. After all, a majority of donors get inspiration to help our cause from speeches. But work is, of course, all important and I am sure that once the Congressmen take to work — right and real work, — the Communists will beat a speedy retreat. Even today they are not working in the open. Once a man takes recourse to violence, and sets his hand on a pistol, he blocks the way of approaching and contacting the masses.

The Fundamental Crisis

Q. Is there a food crisis in the country ?

A. The fundamental crisis we suffer from is that of general indolence. People talk of 'grow more food'; but excepting the peasants who are working as before, none does anything for it. The remedy lies in the widest possible self-sufficiency. But when they are giving up even the *charkha* which brought us to our goal, who cares for self-sufficiency and the life of labour and simplicity which it involves ?

Division of Labour

Q. Do you want all without exception to share in the work of production ? Cannot division of labour as it is working at present achieve what we want ?

A. It is a false division of labour which entrusts the whole of production work to one class of persons, and that of enjoyment to another class. This is not to deny that there does exist difference of capacities and propensities, and that every one cannot provide himself with all that he needs. But there are certain fundamental things and all without exception should participate in creating and producing those things. Because God wants us to fruitfully employ all our senses, He has granted all the senses to each one. Otherwise He could very well have given to each one the sense which he needed most and withheld the rest, and we would have among us persons who had merely a nose, or eyes, or a big gramophone-like mouth.

Q. All the same, you must recognize division of labour.

A. Oh yes. That is why all cooking is done by women. Some men do not at all know it. Probably, you don't teach cooking to the boys of this hostel ?

Q. Yes, but it is a male who cooks ?

A. Quite right, because he has made it an occupation for gain. Wherever labour has been commercialized men have deprived women of their work. It is the same in weaving which was done by women before.

(Translated and abridged from Hindi) D. M.

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HARIJAN

March 1 1952

THE NEW VOLUME

With the new volumes of the *Harijan* papers they begin a new chapter of their life. They have survived a crisis by the spontaneous efforts of their readers and sympathizers. How long the new life will last will depend upon the amount of nourishment given by the subscribers hereafter. The guardians of the papers, the Navajivan Trust, have guaranteed six months. It is like a guarantee given by watch-makers. Though it is not usually very long, it is well known that a good watch, if carefully used, gives much longer service than that guaranteed by the makers. Indeed, it often lasts a whole life-time. So, too, might these journals.

I fully endorse the principles accepted by the Navajivan Trust that the papers should not be maintained on advertisements or charitable donations to meet the losses. They must be subscribed by their readers. Earnest readers, if they are too poor to pay for their copies, might be helped by well-to-do friends. Once you begin to take advertisements it will be difficult to draw a line between acceptable and non-acceptable ones in respect of some of them, and once you have made a mistake, the tendency will always be to lower the standard. A good thing must be advertised without charge or obligation, because to do so would be a piece of service to the people. Moreover, those who give advertisements or donations for meeting the losses, will tend to be looked upon as patrons of the papers, and occupy a soft corner of the heart of the editor or the management. If there is aught to be said in public interest which might displease the patrons or harm their reputation, the soft feeling for them will act as an inhibitor. It requires considerable strength to resist such inhibition successfully.

Gandhi Smarak Nidhi and similar Trusts might have willingly come to help *Harijan*. Indeed this was suggested before the Navajivan Trust decided to close the papers. I think it wisely declined to take that course. Apart from the fact that it would have been against the injunctions of Gandhiji, the public would not have known in that case the true state of affairs about the papers, and hence not been able to express its opinion and will in the matter.

Several correspondents suggested that the subscriptions might be raised. A few offered to pay even the double of the present subscription. I believe that this would result in reducing even the present number of subscribers. While a part of *Harijan* readers might be fairly well-to-do middle class people, a greater part meets even the present charge with some difficulty. The fall in the number of subscribers is, I believe, also due to the ever increasing financial difficulties of the readers. Many of them are workers with very limited incomes. Moreover, each paper can pay its own way, if it had a circulation of about six thousand. This is not at all a large number for English, Hindi or Gujarati editions. Indeed, Hindi alone should command a circulation of more than eighteen thousand. The well-known monthly *Readers' Digest* has a circulation of 1,55,00,000 copies in eleven different languages, that in English alone being 95 lakhs.

The papers are not run for profit. Their past history shows that they have more than once risked the total extinction of the Trust in the fearless discharge of their duty. Also, even when the circulation has been poor, sixteen page issues have been published, if necessary, without any additional charge.

I do not write all this in order to shift the whole responsibility for the future continuance of the papers on to readers and subscribers. The editor's responsibility is not less than theirs. If he is unable to fulfil the expectations of the readers, the papers are bound to fail, even if the subscription were reduced to Rs 3. The expectations of 40 crores of people aspiring to be a prosperous and vigorous nation are too many and variformed. Their difficulties are too complicated to be solved like a mathematical problem with a ready-made formula. In life's problems, it is easy to utter basic truths and high principles, but too difficult to show a way out of present realities. And it is the latter that baffle the people. A journal, not meant for giving merely news or entertainment, would be appreciated by them only to the extent it succeeds in solving their immediate problems.

Rationally it should be easier to speak and practise truth than untruth; to trust than distrust; to be simple and natural than to be sophisticated and affected; to be good than to be wicked. For untruth, distrust, affectation and wickedness require deliberate effort. But human life has so back-geared in its evolution, that it has become too difficult to be truthful, simple, and good, and those who have nothing better to offer than constantly reiterate these hackneyed doctrines appear as unpractical and tiresome. The more so if they are also unsympathetic towards the strugglers and have nothing but sneer and condemnation for them.

The great lesson which Gandhiji taught and practised and which won for him the respect and friendship of even those whose acts, occupations and policies he condemned and criticized, was his universal and unlimited sympathy. He understood that it was not the particular individuals who were to blame, but the meshes in which man's life had become entangled. In spite of Bapu's tenacious adherence to particular ideals of life, he bore no hatred for those who could not follow the ideals, or even obstinately came in their way. He was as approachable for guidance and advice on particular questions to his opponents

and critics, as to his followers and friends. He also made no distinction between great and momentous problems and small ones of unimportant individuals, even of those whom others might regard crazy and irksome. It was this that gave his journals a peculiarity all their own.

The sage Narad of the Purans had the reputation of having free access to all types of life. He visited without embarrassment gods, demons, and human beings; and among human beings, kings and paupers, men, women and children, the virtuous and the vicious with equal regard. But even Narad has been painted in two different colours. One attributes to him the mischievous qualities of a tout, that is, a sower of seeds of dissension wherever he went. The other shows him as an intermediary who brought peace, contentment, comfort, light, divine grace to all and sundry. His counsel was sought by gods, demons and human beings alike with the perfect confidence that he would give the best advice. Among human beings, he was needed equally by the rich and the poor, the worldly man and the recluse.

Journals may be likened to Narad. They too, play a double role. One of fomenting hatred, jealousy, low passions, quarrels between man and man, nation and nation. The other of spreading peace, friendliness and goodness.

Harijan is expected to play the latter role. It may be called the role of Sarvodaya or Gandhian spirit. The editor may be as resourceful and immensely capable as Gandhiji, as tenacious, philosophical and learned as Vinoba, or a simple, single-tracked plodder of limited capacities as I. As long as it fulfils that role its extinction will not be looked upon by the people without a pang. May God grant me and those who will replace me the capacity to carry on *Harijan* in the true spirit of Gandhiji.

Wardha, 18-2-'52 K. G. MASHRUWALA

THE ELECTIONS

The elections are well-nigh over, and it will not be too early to take a brief review now.

The Election Organization has been generally regarded as having functioned very satisfactorily. If there have been complaints of foul play by the presiding officers or the staff in some places, they are very few and may be regarded as exceptional. I take it that these cases will be carefully inquired into and there will be no mincing of matters if proper cases are made out.

A certificate of similar satisfaction cannot be given to the various parties or "independents" for the methods adopted by them for canvassing votes. Appeal to caste or communal affinities may be regarded as the least of the offences committed, though it has probably played a very decisive part in some cases. The more reprehensible methods have been purchase of votes with money, or by feeding or distributing liquor or sweets, also by coercion, intimidation, misrepresentation about the adversaries and their parties, exploitation of the ignorance of the masses in various ways including spreading of superstitious notions etc. Not that all the candidates have adopted such methods. But agents and workers have and I would be agreeably surprised if any party is shown to have been absolutely not guilty of any dishonourable method. Almost every party — I do not say, every candidate — has been guilty of setting low standards of public morality before the people. They have often given miseducation to the electorate.

The money spent by the candidates in addition to the expenses borne by their party organizations have been enormous. They have far exceeded the limit set by law, though they may not admit this publicly and may make out their accounts in accordance with law.

It seems that there is now a general trend towards the opinion that the present method of direct elections is prohibitively expensive and unsuited for our country. Gandhiji had definitely declared himself in favour of indirect elections. Both the methods have some drawbacks, and it is possible that the choice has to be made between two evils. Perhaps democracy through counting of votes is itself a crude method of ascertaining public opinion. It is certainly not the right way of ascertaining the truth regarding any question. But this is a fundamental question, which is too large to be discussed here. For the present we are in the stage of democracy through votes.

That the Congress would be generally returned to power was not unexpected. That it has failed to gain a clear majority in some of the States is significant, if not surprising. Still more significant is the fact that even where it has secured a comfortable majority, it has failed to obtain even 50 per cent of the total votes cast. It means that if it had to face only one or two equally organized strong parties, it might have failed in many States, if not all. This must set it a-thinking.

Another significant feature of the elections has been the defeat of prominent men and leaders of many a party. Some of the leading men and office-holders both of the Congress and the oppositions have been defeated. Those who have defeated them are not always men of any known ability or reputation. Some of them may have won by resorting to foul methods. But the fact stands that the defeated leaders do not enjoy such confidence of the voters as to create a wave of enthusiasm in them to vote in their favour despite temptations offered by the opposing candidates. Indeed the fact that some not very rich candidates have been returned in thumping majority, being genuinely popular, shows that temptation has not always worked. To my mind, the meaning of these defeats is that people have lost faith in a good many of the old leaders. They held offices or seats not because the people wanted them, but because they were influential men in the Congress or other organizations, or

were self-appointed leaders. Whatever might happen to the country, the people do not want certain men of top ranks.

The election has not been without its freaks. In some places, really good men of the Congress as well as the oppositions have been defeated.

The defeat of a number of ministers of various States has raised a question of considerable importance. Should they continue in power until new ministries are formed? They might still get a vote of confidence from the present members of their respective Legislative Assemblies, but the voters have definitely declared against them. What should be the decisive principle in such a case? It seems to me that this is a situation similar to what would arise where there is a constitutional provision for "recall" of a member by his constituency. I believe that a "recalled" member would not be able to take seat, far less to retain office.

Though the Constitution of India does not provide for recall, the election time-table arranged by the Government itself has given the people the same advantage as they would have had under a provision for "recall". If this reasoning is correct none of the sitting members, who have stood and been defeated, should sit even in the legislatures not yet dissolved.

Wardha, 12-2-'52 K. G. MASHRUWALA

GANDHIJI'S PLACE AMONG SAINTS

Addressing the post-prayer meeting at Etawah (U. P.) on the 30th January last, the fourth anniversary of Gandhiji's *nirvana*, Shri Vinoba said,

Gandhiji's Pre-eminent Desire

"It was this day four years ago when Gandhiji left his mortal frame and became merged in the Infinite and the Impersonal to render greater service to humanity. To be in the constant service of mankind was his foremost desire; and that is why I say, he became merged in the Infinite and the Impersonal *in order to render us greater service*. His daily prayer included a verse which says: 'I do not crave for the kingdom of the world, nor for heaven, nor for salvation. I want only the liberation of suffering souls from their miseries.'

"This very desire was predominant in Bapu's mind, and he worked ceaselessly for it all his life. Our own eyes have been witness to his wonderful career. So many similar *mahatmas* have, through God's grace, gone even before him in this country that it is difficult to enumerate them. But I cannot but be reminded of Lord Buddha here. He, too, all through his life meditated on the right way of bringing an end to the miseries of all beings. He made a search for it and showed the way of mercy, so that man may attain *Jivan-mukti* (salvation before death) by developing freedom from hatred for every life. All our saints have taught the same principle. Tulsidas has said, 'Mercy is the root of religion, pride that of all sin.' This is the essence of all religions. Mercy should guide our behaviour, at the same time we must not have the pride of having been merciful. If pride accompanied mercy, it will become a root of sin. Just as we are kind and forgiving to ourselves, without any consciousness or pride of being merciful, so also should we be towards others. We forgive ourselves thousands of our transgressions. We believe in giving ourselves repeated chances to desist from going wrong. This will be testified by every one who observes his own life. Let us consider others also as members of our being, a part of our own self, and show mercy to them. All our saints tell us that we are sparks of the same fire and that we should practise mercy and forgiveness in our dealings with others. Gandhiji also taught the same thing. He has repeated what saints from the time of Lord Buddha, or even before him from the time of Vedic seers to Lord Krishna, had taught to the world. Gandhiji gave no new teaching nor did he make such claim; indeed, he said that all his humble claim was that he tried to act upon the experience of our ancestors and their teachings. But the distinctive feature of his life-work was that he did not teach to practise virtues — like mercy, forgiveness, peace, truthfulness, love, freedom from malice, *atmoupamya* (sense of oneness with all) etc — in the private life of an individual but extended them into the field of group and social life even for the solution of huge national and political problems. He placed before the country the weapon of Truth and Non-violence and the conversion of hearts of others through self-suffering for solving the very great problem of winning the country's freedom. We saw that though our practice of his teaching was feeble and imperfect, it bore some fruit, and the world situation took such a shape that the problem for which the whole nation had fought for the last sixty years came to be solved. This miracle was wrought before our own eyes. To Gandhiji is due the credit of showing the way to bring into the arena the power of the Spirit to solve social and political problems.

The Power of the Spirit

"The power of the Spirit is not confined in its action to one physical body. It pervades the entire universe. Hence the belief that the Spirit can work only in the domain of individual or private life of man is erroneous. Being all-pervading, it can work both in the smallest and the widest spheres. It is the power of the arms that is limited. There are some arms, like the sword or the dagger, which can work only upto a certain distance; there are others like a gun which work only from beyond a certain distance. But the Spirit has no such limitations. Just as it works in the heart of an individual, similarly it works in the hearts of all beings. But history shows only the instances of the power of the Spirit in the individual life. We have read of saints who, through the power of the Spirit, i.e., Love, made a saint of a sinner, a loving friend of an attacking foe. Such instances are also not unknown in other countries. But the practice of the power of the Spirit on a group or mass scale was a novel experiment. The present age was favourable to it. Indeed, it was the demand of the age."

Referring to the British rule in India, Shri Vinoba observed that it had disarmed the people and therein performed a feat never even attempted before by any emperor in bygone ages. It could do so because it had the help of science. In the Moghul times some years passed before an ordinance say, of Aurangzeb, could be executed in the country. It took in those days such a long time for an order to reach every part of the territory. But at present within a few hours of making an announcement in London it was made known even in the remotest corner of India.

Gandhi — A Historical Necessity

When such a great nation as ours, of (then) two hundred to three hundred million souls, rich with an ancient civilization and a long history of brilliant attainments in culture and moral development, was deprived of arms and weapons, it could save itself only by forging a different kind of weapon from one known to ordinary man. It could not be that a great nation like India could remain in slavery for all time to come. Thus Gandhiji's appearance was a historical necessity. If Gandhiji had not come some one else would have done that work. The present age and the history of India were favourable to an experiment of non-violence on a nation-wide scale. The extensive employment of the non-violent weapon could not be conceived of in past ages, because in the absence of scientific advance, the power of even the rulers was restricted in time, space and intensity. It was given to Gandhiji to manifest the power of non-violence on a mass scale, because India had that mission in the world.

This country provided a suitable background for it. It had ancient traditions and the minds of the people were more receptive to non-violence as there was an unbroken current of spiritual tradition in the country. It was only in India that people had adopted vegetarianism in such great numbers. Even those who took meat believed that vegetarianism was the better way of life.

The Socialism of the West, he said, was in an infant stage yet. The type of Socialism in India had its own peculiarity. It extended even to animals. The people of India had made the cow a member of their family.

Thus the Indian environment was pre-eminently fitted to produce Gandhi. If it had not been Gandhiji some other would have arisen in the Indian soil to do so.

"Gandhiji used to say that the whole world could be trained in non-violence through India. He was invited to America, but he humbly declined saying that he would be competent to do so, only when his country completed the experiment and its results were known in the social life of the country. Till then, he said, he was not qualified to deliver any message to the world. He was right in saying so. He had highest hopes about India.

"What a great faith he had in our country! With what intensity he loved it! When somebody suggested to him that his work being over, he should now retire into the Himalayas and devote his life in the meditation of God, he replied that if his countrymen went to the Himalayas he would go there to serve them. The service of his countrymen was his Himalayas and his meditation. Where was the necessity for him to go to the Himalayas? Wherever he was there were the Himalayas and the Shivalaya (temple of Shiva). He was a devoted son of the Mother *Gita* and was constantly striving to live a life of detachment. To him the Himalayas were not ranges of stone heaps, but signified austerities which the old *rishis* had performed there.

"He made us realize our potential powers. He raised us from cowardice and inspired courage. Even women who never before moved out of the four walls of their homes came out into the battlefield and faced armed soldiers. He used to say that a man who bore arms in order to face his assailants was not as brave as he who relied on the Spirit to do so. The armed man was brave to the extent he was prepared to die, but he was a coward to the extent he wanted to save himself and strike his enemy with the help of arms. Truly brave was he who knew to die without killing. He wrought this miracle because he perceived the power latent in the people. He had a conviction that India would manifest the power of non-violence. His life, as we saw with our own eyes, bore proof of this conviction, and it enhances our own faith that that power can be made manifest in our country.

Lives of Mahatmas

"Lives of *mahatmas* are mirrors in which we are able to see the image of our own self." Vinoba narrated in this context the story of a lion who having been brought up along with lambs had forgotten his true self and begun to consider himself a lamb, and came to know his true nature when he saw another lion. Similarly, he continued, we were all lions who should see our true self in the lives of saints. The life of Gandhiji was one such which should help us see in him our potential powers.

Emphasizing the significance of *Bhoodan-Yajna*, Shri Vinoba said that though it looked small in appearance, it had the seeds of a revolution in it.

"Economic revolution is as much the need of India, *after* Swaraj as it was before it. Indeed it is no less important than Swaraj. And what am I trying to do? With my feeble legs I am trying to walk on the path shown by Gandhiji. It is a way peculiar to our own country, born of our own traditions. If we realize this and reflect on the lion in us, we shall also turn into lions. And we shall not say that it was the way of Gandhiji alone. It is no less our own. If we look upon the lives of the saints as distinct from our own, we shall be committing but suicide. For in the lives of the saints we see our own true self. We should realize that our soul is potentially as great as Gandhiji. With this faith if we tread that path step by step, we shall also perceive truth and solve our problems.

Land Problem

"I have taken the land problem and am in search of its peaceful solution. I am trying a particular technique and do so with confidence. I see that the people are ready to receive my ideas when I put them before them. They realize that land is a gift of God and is, therefore, meant for the use of all His children. If the landless demand land, it is but our duty to give him land even as a thirsty man asks for water, we cannot deny it to him. Similarly if anybody asks for land to till, it is our duty to give him land. The people understand and accept what I say though they find it difficult to act upon it at once, as they cannot easily shake off their attachment. But I have the satisfaction that they have begun to realize this. So far I have been able to receive about sixty-two thousand acres. All this I have received with love. This has made the people feel that perhaps this technique will succeed. Even foreign journals have begun to write that a novel experiment is going on in India for solving the land problem. It is with curiosity that they look at it and call it a strange way in the present context of the world situation. But those who know our history and traditions, cannot regard it as strange. They should rather feel it to be the proper and simple way. It is the way, which will ensure happiness of the human society and quickly transform its social structure. It is a way, which brings about a social revolution without indulging in violence. I have my faith in this technique and want to act upon it. You have all seen the life of Gandhiji and reflect in your heart the picture of Indian civilization. I hope you will all be my fellow-travellers on this beneficient way, and contribute your mite in this holy work and give me full co-operation in solving this most difficult of the country's problems and manifesting a new power in India."

(Translated and abridged from Hindi) D. M.

SOYA-EMULSION AND NOT "SOYA-MILK"

(By Satish Chandra Das Gupta)

(I welcome this timely warning of Satish Babu — K. G. M.)

I find that in the *Harijan*, the phrase "soya-milk" is being used. Milk comes from the udder of animals. No plant-product can be called milk. In the present case, the fluid that comes out of maceration of soya bean is being described as "soya-milk". The use of the word "milk". in connection with a plant-product, is fraught with grave danger because in the hands of enterprising capitalists it is likely to be used for cheating or confusing people by adulteration of milk.

It is on this ground that in a meeting of the Dairy Science at New Delhi, the technicians assembled resolved that the word "milk" should not be used in connection with any artificial product. "Emulsion" was the word suggested. Call it "soya-emulsion" and not "soya-milk".

And what is this soya-emulsion? When you sprout (germinate) *mung* and chew it, you get *mung*-emulsion made in your mouth and swallow that with the non-emulsible *mung* proteins.

Similarly in case of soya bean you do it just outside your mouth. You soak soya, germinate it, peel off the outer skin, macerate after pounding and get the fluid on straining. This is soya-

emulsion. What is left behind is soya-*dal* (दाल). And you use that *dal* as any other *dal*.

Soya-emulsion can be curdled but it is not soya-curd. It should not be called curd or *dahi*. Call it *jamawat* of soya-emulsion. The word "emulsion" may be retained in Hindi.

Whatever the personal experience of individuals may be, it is very hazardous to pronounce opinion on the nourishment value of this or that emulsion from individual experience, specially when a comparison is attempted to be made with milk.

At one time there was a craze in favour of the use of soya bean. Soya bean could not justify the praises bestowed on it for its nutritional value. The craze died out. Now comes soya-"milk". It is still in experimental stage. Let the biologists determine its comparative value after test on human babies for successive years. Let them feed babies of different age groups with soya-emulsion as substitute for normal mother's milk and also let them feed similar groups with cow's milk. With grown-up children, let soya-emulsion be given in place of cow's milk in the diet and let the results be observed. Then it may be time to bring out its comparative value *vis-a-vis* cow's milk. Till then we should be extremely careful so that people may not be deluded into believing that in soya-emulsion a substitute for milk has been found. Emulsion from beans is for feeding babies of the bean plant and mother's milk is for feeding babies of mammals. There can be no comparison between the two.

Incalculable harm has been done by *vanaspati* "ghee". We shall carefully avoid any suggestion that milk can have a substitute. *Vanaspati* should stand as a warning. Ventures are likely to be floated for supplying this soya-emulsion as cheap milk with disastrous consequences.

RURAL WELFARE DEPARTMENT, MADRAS

Applications are invited for appointment to the following categories of posts in the Rural Welfare Department of the Government of Madras.

Category	No. of posts for which appointments are to be made. Tamilnad	Andhra	Kerala
I Probationary Khadi Officers	7	7	1
II Probationary Khadi Assistants	10	10	5

Qualifications: Category I: B.A., B.Sc., or B.Sc. (Agriculture) or higher. Age: not less than 20 or not more than 26 on 1-4-1952.

Category II: S.S.L.C. Candidates with higher educational qualifications will be preferred. Age: not less than 19 and not more than 25 on 1-4-1952.

Candidates who have exceeded this age will also be considered if they have to their credit any special experience in rural welfare or Khadi fields.

Men who have specialized in subjects connected with rural reconstruction, rural economics and rural industries and who have a bias for rural work will be preferred.

Applicants for Category I who desire their applications to be considered for Category II also should state so in their applications.

Candidates should be of sound health and of good physique and will be expected to reside with their families in the villages to which they are posted to work.

Pay and Prospects: Candidates selected for Category I will be started on Rs 100/- per mensem and those selected for Category II on Rs 70/- per mensem. They will be on probation for one year, of which the first six months will be on training.

The candidates recruited to Category I will be promoted to posts of Centre Khadi Officers (Pay Rs 125-5-175) as vacancies arise. The candidates selected to Category II will be eligible for promotion as First Grade Assistants and also as Centre Khadi Officers in due course according to their merit and ability.

Officers in Category I will also be eligible for appointment as Rural Welfare Officers and other higher posts in the Rural Welfare Department, depending on their work and ability. Candidates appointed to Category II will also be eligible for promotion as First Grade Assistants and Centre Khadi Officers and Rural Welfare Officers if found fit in due course. The candidates will be required to give an undertaking that they will continue in the service of the Government for not less than 5 years and that in default they will refund to Government the cost of their training as determined by Government.

The prescribed forms of application will be sent to intending applicants on their application to the Director of Rural Welfare, Fort St. George, Madras-9. The applications, in the prescribed form, should be addressed to the Director of Rural Welfare, so as to reach him not later than 20th March 1952. The applicants should be prepared to appear for an interview at Madras, if required, at their own cost.

Madras, 15-2-'52 G. VENKATACHALAPATHI,
Fort St. George, Director of Rural Welfare
(Abridged)

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Subscription Rates — Inland: One year, Rs. 6; Six months, Rs. 3; Foreign: One year, Rs. 8 or 14 s. or $ 2.
Printed and Published by Jivanji Dahyabhai Desai, Navajivan Press, Ahmedabad 9.